

rites and *SUI JURIS* churches of the one, holy, catholic, and apostolic christian church

The West

WESTERN RITES

Roman Catholic Church-Papa¹

ROMAN ORIGIN

Roman Rite

- Novus Ordo (*"Ordinary Form" since 1970*)
- Old Rite (*"Extraordinary Form" used by some*)
- Anglican Usage (*Allowed for converts from*

Anglicanism.)

- Zaire Usage
- Religious Order Usages (*most orders have largely adopted the Novus Ordo, though the traditional uses are still occasionally said.*)

Benedictine Usage

Carthusian Usage

Cistercian Usage

Capuchin Usage

Carmelite Usage

Dominican Usage

Franciscan Usage

Praemonstratensian Usage

Servite Usage

Ancient Suppressed Latin Rites and Usages

-English Rites

Sarum Usage

Durham Usage

York Usage

Lincoln Usage

Bangor Usage

Hereford Usage

- Cologne Use (*Use of Cologne, Germany*)

- Lyonese Rite (*Use of Lyons, France*)

- Nidaros Use (*Use of Norway*)

- Uppsala Use (*Use of Sweden*)

- Aquileian Rite (*Rite of Aquileia, Italy*)

- The Beneventan Rite (*Rite of Benevento, Italy*)

- North African Rite

GALLICAN ORIGIN (*possibly ultimately of Antiochian origin*)

Ambrosian Rite (Rite of Milan, Italy)

Bragan Rite (Rite of Braga, Portugal)

Mozarabic Rite (Rite of Toledo, Spain)

Ancient Suppressed Rites and Usages

- Hispano-Gallican Rites

- Celtic Rites

The East

ANTIOCHIAN ORIGIN

EAST SYRIAN RITE

CHALDEAN TRADITION

Chaldean Catholic Church-Minor Patriarchal

MALABAR TRADITION

Syro-Malabarese Catholic Church-Major Arch-Episcopal

- Northern Usage

- Knanaite/"Southist" Usage

WEST SYRIAN RITE

SYRIAC TRADITION

Syriac Catholic Church-Major Patriarchal

MALANKARESE TRADITION

Syro-Malankarese Catholic Church-Major Arch-Episcopal

MARONITE RITE (of West Syrian Origin)
Maronite Catholic Church-Major Patriarchal

ALEXANDRIAN ORIGIN

ALEXANDRIAN RITE

COPTIC TRADITION

Coptic Catholic Church-Major Patriarchal

ABYSSINIAN GE'EZ TRADITION

Ethiopian Catholic Church-Metropolitan Arch-Episcopal

Eritrean Catholic Church¹⁰-Metropolitan Arch-Episcopal

BYZANTINE ORIGIN (*possibly ultimately of Antiochian origin through Cappadocian influence*)

ARMENIAN RITE (of Byzantine-Slavic Origin)

Armenian Catholic Church-Minor Patriarchal

BYZANTINE RITE

BYZANTINE-GREEK TRADITION

Albanian Recension

Albanian Byzantine Catholic Church-Episcopal

Greek Recension

Greek Byzantine Catholic Church-Episcopal

Italo-Greek Recension

**The Exarchic Abbey and Territorial Monastery of
Santa Maria di Grottaferrata degli Italo-Grieco²-
Episcopal**

Italo-Albanian Recension

**The Eparchy of Lungro degli Italo-Albanesi²-
Episcopal**

The Eparchy of Piana degli Albanesi²-Episcopal

Melkite Recension

Melkite Greek-Catholic Church-Major Patriarchal

Romanian Recension

**Romanian Church United With Rome-Major Arch-
Episcopal**

Georgian Recension

Byzantine Georgians³- not a Church sui iuris

BYZANTINE-SLAVIC TRADITION

Belarussian Recension

**Belarussian Greek-Catholic Church-Without
hierarchy**

Bulgarian Recension

Bulgarian Greek Catholic Church-Episcopal

Croatian Recension

Croatian Byzantine Catholic Church-Episcopal

Byzantine Serbians⁴- not a Church sui iuris

Byzantine Montenegrins⁴-not a Church sui iuris

Macedonian Recension

Macedonian Byzantine Catholic Church⁵-Episcopal

Hungarian Recension

Hungarian Greek-Catholic Church-Episcopal

Russian Recension

**Apostolic Exarchate of Moscow for the Russian
Byzantines⁶-Without hierarchy (both Old and New
usages)**

**Apostolic Exarchate of Harbin for Russian
Byzantines and All Oriental Rite Catholics in
China⁶-Without hierarchy**

Ruthenian Recension

**Byzantine Ruthenian Catholic Church in the
Diaspora⁷-Metropolitan Arch-Episcopal**

**The Eparchy of Mukacheve for the Byzantine
Ruthenian Catholics in the Ukraine⁷-Episcopal**

Apostolic Exarchate of the Czech Republic⁸-
Episcopal
Slovakian Recension
Slovak Byzantine Catholic Church-Metropolitan
Arch-episcopal
Ukrainian Recension
Ukrainian Greek-Catholic Church- Major Arch-
Episcopal
Slovenian Recension
Byzantine Slovenians⁹- not a Church sui iuris

1. In the Latin Church, there are presently five other Patriarchates, in addition to that of the Pope as Patriarch of the West. There used to be ceremonial Latin Catholic Patriarchates of Antioch, Alexandria, and Constantinople, but these have been formally suppressed. It is inconceivable that these jurisdictions would be re-erected; ultimately, they were suppressed in recognition of the effrontery attached to the appointment of Latin Patriarchs to traditional Oriental Patriarchates - reminiscent of the period in which unity was synonymous with Latinization. Although still largely ceremonial, there remains a single Major Latin Catholic Patriarch (other than the Pope in his capacity as Patriarch of the West) who is Patriarch of Jerusalem for the Latin Catholics & Archbishop of Jerusalem of the Latins. Then there are 4 Minor Catholic Patriarchs of the West. For each of them, the title is totally honorific or ceremonial. The titles carry with them no jurisdictional authority; those who hold the seats derive any authority from their archiepiscopal roles. They are Patriarch & Archbishop of Lisbon, the Patriarch & Archbishop of Venice, the Patriarch of the East Indies & Archbishop of Goa and Daman, and the Patriarch *ad honorem* of the West Indies. This last has been vacant for decades.

The Eastern Patriarchs rule the Patriarchal Church within a Rite as first among equals, and the rest of the sui iuris churches are ruled by other hierarchs of various rank. Patriarchal Churches sui iuris are those ruled by a Patriarch, there is one per Rite, and are divided further into Major and Minor based on the class of their Patriarch (Major Patriarchs hold one of the Five ancient patriarchal sees, Minor do not). Major Archiepiscopal Churches sui iuris are ruled by a Major Archbishop. Metropolitan Archiepiscopal or Archieparchial Churches sui iuris are ruled by Metropolitan Archbishops or Archeparchs. Episcopal, Eparchial, or Exarchial Churches sui iuris are entrusted to hierarchs who preside over the Church as per the norms of common and particular laws; all such Churches are of the Byzantine Rite. The presiding or primary hierarchs of such Churches are all of the Order of Bishop, but are variously styled: Abbott vere nullius dioecesis ("subject to no diocese"); Apostolic Administrator; Apostolic Exarch; Bishop; Eparch; or Vicar Apostolic. The Churches sui iuris *sine episcopi* (without bishop) are entrusted of hierarchs not of that rite who preside over the Church as per the norms of common and particular laws, and are commonly called hierarchs "in locum tenens"; these churches have at various points had bishops, but the Sees are currently left vacant. There are also groups of Catholics that have their own usage and community but no hierarchy, or that have a hierarchy but which is not sui iuris, instead being dependent on the jurisdiction of another sui iuris church; some of these churches strive to become sui iuris.

There are also the Ordinariates, which are canonical jurisdictions erected to encompass faithful of diverse churches sui iuris who reside within a geographic territory, but are unserved by hierarchy peculiar to their individual Churches sui iuris. They are the Ordinariate of Argentina for Faithful of the Oriental Rites, the Ordinariate of Austria for Faithful of the Eastern Rites (Byzantine), the Ordinariate of Brazil for Faithful of the Oriental Rites, the Ordinariate of France for Faithful of

the Eastern Rites, and the Ordinariate of Poland for Faithful of the Eastern Rites (Byzantine).

2. For all intents and purposes, the Byzantine Italo-Albanian and Italo-Greek Catholic Churches now constitute a single Church *sui iuris*, which is variously referred to by either name. There are two distinct Byzantine Italo-Albanian jurisdictions and one Byzantine Italo-Greek Catholic Church jurisdiction. None of the hierarchs has been singularly designated as the presiding hierarch of the Church and there is no formal relationship among the three jurisdictions, analogous to that which exists in other Churches *sui iuris* (although the three hierarchs maintain an informal relationship to assure uniformity of liturgical practice). Thus, each of the three is, theoretically, a Church *sui iuris*. Interestingly, though they are of Byzantine Rite, they are technically historically subject to the territorial Patriarchal authority of the Pope.

3. Towards the end of the nineteenth century, when almost all Georgian Catholics were of the Latin Rite, some wished to use the Byzantine rite used by the Georgian Orthodox and Apostolic Church. The Russian Tsarist government, which had controlled Georgia since the beginning of that century, made use of that rite exclusive to the Eastern Orthodox Church. Accordingly, some of these Georgians, clergy as well as laity, adopted the Armenian Rite and joined the Armenian Catholic diocese of Artvin, which had been set up in Russian Transcaucasia in 1850. Only after the granting of religious freedom in Russia in 1905 did some Catholics in Georgia adopt the Georgian Byzantine rite. In the brief period of Georgian independence between 1918 and 1921, some influential Georgian Orthodox expressed an interest in union with the Church of Rome, and an envoy was sent from Rome in 1919 to examine the situation. As a result of the onset of civil war and Soviet occupation, this came to nothing.

Some have treated Georgian Catholics who follow the Byzantine Rite as a separate particular Church with either 1861 or 1917 as the date of reunion with Rome. It is sometimes claimed that, in the 1930s, they had an Exarch, named Fr. Shio Batmalashvili, thus implicitly claiming that an apostolic exarchate specifically for Georgians of Byzantine Rite had been established. These sources thus claim that a church of Byzantine Rite existed in Georgia, even if only as a local particular church. However, since the establishment of a new hierarchical jurisdiction must be published in the *Acta Apostolicae Sedis*, and no mention of the erection of such a jurisdiction for Byzantine Georgian Catholics exists in that official gazette of the Holy See, the claim appears to be unfounded. Accordingly, Georgian Catholics of Byzantine Rite do not in fact constitute an autonomous ("*sui iuris*") Church, since canon 27 of the Code of Canons of the Eastern Churches defines these Churches as under a hierarchy of their own or at least recognized as autonomous by the supreme authority of the Church, but they are not listed in *Annuario Pontificio* as such.

4. Exarchal Sees were recently erected for Byzantine Serbian and Montenegrin Catholics, dependent on the Croatian Catholic Church. Prior to the break-up of the former Republics of Yugoslavia, the Byzantine Church *sui iuris* for Catholics in the Balkan Republics was designated as the Byzantine Serbian Catholic Church. Subsequent to the break-up, it was re-designated as the Byzantine Croatian Catholic Church of the Eparchy of Križevci. It remains to be seen whether the small Serbian and Montenegrin Catholic communities will be considered to merit *sui iuris* status based on their numbers and small differences in tradition from the Byzantine Croatian Catholics.

5. This Church, which was formerly considered a Church *sui iuris*, was for a long

time without hierarchy of its own, likely as a consequence of the recent geo-political changes in what were previously the Republics of Yugoslavia. In 2001, a separate *sui iuris* Apostolic Exarchate was again established.

6. Both these canonical jurisdictions of the Russian Catholic Church are extant, but the offices of Exarch have been *sede vacante* since being suppressed during the Communist persecution. However, there are de facto exarchal administrators as determined by the Eastern Catholic code of canon law, and many parishes still exist. As neither See was singularly designated as precedential, each is, theoretically, a Church *sui iuris*. Some Russian Catholic parishes use the reformed Russian Byzantine rites of Patriarch Nikon, while others use the traditional rites like the so-called "Old Believers".

7. There are two distinct Byzantine Ruthenian Catholic Church jurisdictions, one in the diaspora and one in the lands of its origin exempt from the jurisdiction of the church in the diaspora. Because of disagreements where some clerics wish it to be a part of the Ukrainian Greek Catholic Church, neither hierarchy has been singularly designated as the presiding hierarchy of the Church and there is no formal relationship between the two jurisdictions, analogous to that which exists in other Churches *sui iuris*. Thus, each of the two is, theoretically, a Church *sui iuris*, although the precedential title is situated in the diaspora (USA).

8. The Byzantine Czech See was officially categorized as Ruthenian when it was canonically erected after the separation of the former Czechoslovakia into the Czech and Slovak Republics. However, there is a decidedly non-Ruthenian cast to the See and their hierarchy is separated from the larger religious community of which they were a part prior to the political restructuring of Eastern Europe.

9. Slovenia, like many Slavic nations, had its Christian origins in the Byzantine tradition, but was Latinized in the era of the Crusades. In the breakout of Eastern Europe nations, Byzantine Slovene Catholics have become separated from the Eastern canonical jurisdictions into which they had been assimilated. It remains to be seen whether they are sufficient in number to merit establishment of a Church *sui iuris*.

10. In 2015, Pope Francis separated the four Eritrean eparchies (dioceses) from the Ethiopian Catholic Church and has created a new metropolitan *sui iuris* church for Eritrea.